

# BARRICADE

AGITATIONAL MONTHLY OF THE NORTHEASTERN FEDERATION OF ANARCHO-COMMUNISTS

February 2003, Issue #22.  
Boston (1\$), Canada (3\$), US (2\$).

## Defining Antifascism



Antifascists at work...



Antifascists at play...





# BARRICADA 22, FEBRUARY 2003

## "LA BARRICADA CIERRA LA CALLE, PERO ABRE EL CAMINO"

### The Northeastern Federation of Anarcho-Communists

The Northeastern Federation of Anarcho-Communists (NEFAC) is a bi-lingual (French and English) organization of revolutionaries from the northeastern region of North America who identify with the communist tradition within anarchism. We oppose all forms of oppression and exploitation, and struggle for a classless, stateless, non-hierarchical society.

To achieve such a society, we must bring an end to patriarchy, white supremacy and class domination; smash State power; expropriate the wealth of the rich; abolish the wage system and market economy; and socialize the means of production and distribution for the benefit of society as a whole. This means nothing short of social revolution, which can only emerge from autonomous social movements and the revolutionary self-activity of the working class.

NEFAC is not a large organization, and we have no pretensions about our importance. However, we are convinced enough of our ideas to want to spread them as widely as possible, both by propaganda and involvement in social movements and popular struggles. If you agree with our politics and support our activity, please get in touch!

**www.nefac.net**



Northeastern Federation of Anarcho-Communists  
Fédération des Communistes Libertaires du Nord-Est

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Please feel free to donate all articles, comments, letters\* or other sorts of contributions.

**Note:** We will print all letters provided we do not find them to be particularly offensive for the obvious reasons (sexist, racist, homophobic, etc.) or simply downright not worthy of space.

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The Barricada Collective runs a low-traffic, moderated, e-mail list to inform its readers about activities of the collective, initiatives we support, and upcoming mobilizations. If you wish to subscribe email us at **barricadacollective@northernhacking.org** and let us know.

**BARRICADA #22, FEBRUARY 2003**





Dear Barricada,

Regarding the interview with a Russian Anarchist in issue #18/19, there needs to be a clarification. For all intents and purposes you seem to regard this person as a genuine anarchist despite the fact that the interview itself reflects very little about him that is anarchist. Though the story Alex is telling about himself took place before he supposedly became an anarchist, the tone of the article leaves some confusion and none of it was critiqued from an anarchist perspective. It could lead one to think that these crimes are the actions of a conscious anarchist.

On the page before the interview, there is a manifesto of Autonomous Action. To compare this manifesto with Alex's actions highlights some aspects of the interview that should have been addressed and criticized. In this manifesto it is stated that "every state is an instrument of oppression" and that they were "against state army as a system of violence." Would an anarchist join the army to act as an agent of oppression or pride himself on how many villagers he killed in the name of nationalism? (Granted joining the army was compulsory, Alex makes it clear that he wanted to join and was not surprised to be sent to Chechnya.) Would an anarchist refer to this as "work" or complain that he didn't get a salary for his killing? In the manifesto there is a statement of opposition to all forms of domination. Is the presence of an imperialist Russian army in the villages of Chechnya for over 100 years not an extreme form of domination?

"Chechens historically are cruel people." "It was a successful operation, only one man died, and he was a Chechen." "To show that it was good to kill a Chechen." These statements do not reflect an anarchist sentiment of solidarity with oppressed peoples, but rather reflect Alex's racism.

The editor interjects twice to further support Alex's claims that Chechens are cruel and brutal people, to state that videos of torture made by Chechens were "devastating." Is not the mass grave at Goryachevodskaya Mountain devastating? Would anarchists consider it cruel or brutal of any people to defend their homes from destruction and their people from genocide?

Alex's actions are not those of someone whose beliefs are centered on equality and peace between different people. His actions

are not those of an anarchist. While describing his nationalistic and murderous past, he was not critical of himself or of the other Russian soldiers at all. Nor was the editor critical, something to be considered a major flaw in the article. Even at the end of the interview, when Alex counts the dead, he only counts Russian soldiers. Nor were the Russians, ignoring those who aren't of his ethnic or national background. The article reeks of racism, sexism and nationalism. It was written poorly, edited poorly, and it was enraging as an anarchist to read this interview. It should have been called "An Interview with a racist Russian Soldier." If the editor wanted to bring light to the situation in Chechnya, s/he could've gone about it in a much better way, by, perhaps, interviewing a Chechen rebel. And if the editor wanted to write about a Russian anarchist, it would be nice to read what a real anarchist would do that actually helps the anarchist movement.

Thank you for your time,  
R. Healing  
Seattle, WA

Dear R.,

The interview came about through what I found to be a rather inspiring story of an anarchist I met while in Russia. A man who was a gangster after the fall of Bolshevism and all the social chaos which came in the aftermath of that fall. He then was drafted into the army for a horrible war, in which he, like so many other soldiers on both sides, committed horrendous acts. After the war, with no social help from the government he used drugs and alcohol to escape the memories of war. He then looked around for support and found right wing militias (who in many parts of the world are more effective in recruiting torn, angry, working people than we anarchists are. Something we must work on.). He left that scene and came across an anarchist publication and became interested and found the anarchist movement, and realized that it was the environment for him.

You suggest a better source to interview would have been a Chechen rebel, or a real Russian anarchist who actually helps the anarchist movement. For the former, I was not able to enter Chechnya, and did not come across and Chechen rebels in Russia. There is still a war, and I do not have ability to meet any rebels. As to the latter, I will overlook your baiting of "real anarchist", because it is true I never asked Alex about the anarchist projects he worked on during the interview.

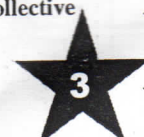
Why? For two conscious reasons. One, it was not the purpose of the interview to find out information on Russian anarchist views, strategy, or actions. The Manifesto for Autonomous Action gives most of that information. The second reason is, as mentioned in the introduction of the interview, the gag-rule placed on Russian soldiers. That means Alex broke the law telling me what he did. I would never print particular projects he was involved in. Anarchist are not well liked by Russian authorities, and as anticipated, this article was well circulated, not only in Barricada but it was reprinted (not by us, and without us knowing) on A-Infos, and the EE email list in eastern Europe. Yes, it would be a security risk to discuss present actions. I will say this though, during the many anarchist meetings I attended in Russia, his projects were among the most pro-active. They were centered around bread and butter projects with working-class people, children's education, and organizing outside of the cliché activist world. He was very critical of the anarchist punk world, and propaganda which glorified black-blocs, and alternative sub-culture.

Now, as you even say, the interview mostly deals with his life "before he supposedly became an anarchist." So when he tells of his experiences, they were not the actions of an Anarchist.

So it seems you are concerned with an anarchist who has such a past. As long as there are nationalist armies, Fascist groups, junkies, gangsters, and patriarchy, we as anarchists will oppose them. But I think it is safe to suggest that working people who fall into these scenes do so out of desperation or ignorance. So, if we can convince, recruit, or what have you, and allow them to become anarchists, so that they disregard and condemn their past actions, we win. In Russia I met anarchists with various pasts such as dealers, convicts, prostitutes, fascists and so on. It was very inspiring to see they are now involved in the anarchist movement and are over their past ways. How many anarchists have such pasts in the USA? Anarchist in Russia consciously agitate amongst these circles, because they are the product of state repression and capitalism. There are millions of working people in the world who have ugly pasts, we should never turn our backs, nor scorn them, when they approach us, and have changed their ways

No, Alex is no longer a gangster, a nationalist, nor a soldier in a nationalist army. He is an anarchist! It goes without saying that as anarcho-communists we condemn violent acts towards women, nationalist wars, racism, genocide, and war crimes. This is Barricada... jackass!

—Leon and Jorge, Barricada collective





# INTERNATIONAL NEWS BRIEFS

## VENEZUELA: REQUEST FOR HELP IN CREATING ANARCHIST LIBRARY

*The following is a message from the Comisión de Relaciones Anarquistas out of Caracas, Venezuela.*

Help us start the first anarchist documentation center in Venezuela. Militants of the Commission of Anarchist Relations (CRA) of Venezuela, have recently constituted the Libertarian Social Studies Center (CESL) in Caracas. The objectives of the CESL are the study and the diffusion of values like self-organization, mutual aid, solidarity and social justice, as well as cultural promotion in general. In its initial period of activity, priority was given to the opening of a Social Library, the first of a libertarian type in Venezuela.

At present, we have over 1,000 books and 2,500 specialized periodicals in social sciences, sex, social ecology, anar-

chism, alternative culture, globalization and human rights that are waiting for a suitable home in order that they can be placed at the disposition of the general public. In order to do this, we need to have access to sufficient funds that will allow us to rent premises. We have therefore launched a campaign to raise funds through the sale of Venezuelan anarchist publications. For \$25 you will receive a package containing the book "Corazón de Tinta" ["Red Heart"], the 5 last issues of the journal "El Libertario" and the pamphlet "Anarquismo, utopía que renace" ["Anarchism, reborn utopia"] by Nelson Méndez and Alfredo Vallota.

The Libertarian Social Studies Centre needs to collect a minimum of \$7,000: \$4,000 to rent the premises and open the Library and \$3,000 for the purchase of an offset printing press that will

be used for the production of pamphlets and newsheets that will facilitate the self-management of the library.

If you wish to help by buying the pack and provide financial aid for the opening of the first Anarchist Documentation Centre in Venezuela or by donating books, please get in touch by writing to:

AP 49.110,  
Bello Monte,  
Caracas,  
Venezuela

centrosociallibertario@yahoo.com.  
<http://www.nodo50.org/ellibertario>

We have a new world in our hearts - a world being born now!

**Ed. Note: Special section on Venezuela featured on the next issue of BARRICADA. Make sure to get a copy of it!**

## 5, 000 Anarchists protest war in La Spezia, Italy

Genoa, January 25— Beginning at 4 pm, there was an anti-militarist demonstration organized by anti-authoritarians in the port of La Spezia, not far from Genoa.



There were approximately 5,000 participants including members of the main anarchist federations together with other anti-authoritarians and local anarchist

groups. The march passed the principal military sites of the city including the Navy barracks, the military courthouse, the Admiralty and the Arsenal. It was a generally peaceful march, befitting the anti-war theme, although there were some tense moments when the march passed a heavy police contingency outside one barracks.

At the end of the demo, the Food Not Bombs groups distributed hot drinks all round and later in the evening there was a concert at a local social center.

## Anarchist attacked by Nazi's

In the end of November one of the main anti-fascists of Moscow was brutally beaten in the stairs of his home building. He succeeded hitting one nazi to face with a knife, but since that he lost 3 teeth and got his head seriously hurt, and it is not clear when he will finally leave hospital.

What is interesting is how nazis picked the guy up, since Moscow is a very big city, and the guy does not visit his place regularly. It may be just a bad luck, but also in middle of November there was a rumor in anti-fascist circles that "Angry youth" nazi group, which is close to OB 88 which is the most notorious nazi gang in Moscow, had got a list of anti-fascist addresses from the police or FSB.

There may not be another source, since some people in this list have conspired addresses, and the assaulted was in this list. In Krasnodar it is 100% sure that nazis were given such a list about local membership of Autonomous Action.







## Anarcho-communist collective forms in Costa Rica

**The following is a greeting message from a newly founded anarcho-communist collective out of Costa Rica.**

Comrades! Libertarian greetings to all. I am pleased to announce various people from different groups are getting together to form a new organization called the Organización Anarquista Comunista (Anarchist Communist Organization) which, apart from the Colectivo Anarquista Libertad y Solidaridad, expects to present a stronger front in the struggle, and thereby spread the beautiful idea of anarchism.

At present, we are in an excellent position in various social sectors - the founding members of the Organización Anarquista Comunista come from other groups where we hold positions in sectors ranging from ecological struggles to labor struggles, and our proposals, which were always anarchist, hold some weight. With this new group, we hope to encourage a growth in anarchism through more concrete proposals and more radical methods and to build the bases of a new society towards libertarian communism.

We are followers of thinkers such as Proudhon, Bakunin, Kropotkin, Malatesta, Rocker, Flores Magon, Reclus, Malato, Berkman, Goldman, R. Mella, Abel Paz and many other fathers of anarchism. We take as examples such experiences as the Paris Commune, the '36 Rebellion (our greatest influence) and May '68. We sympathize with CNT, FAI, FORA, Mujeres Libres and the AIT, those who have kept anarchism alive. We admire the bravery and worth of men like Buenaventura Durruti and Nestor Makhno and the power of ideas converted into creative action by men like Ravachol, Lombroso, Emile Henry, Caetano Bresci, Michelle Angiolillo, the Chicago martyrs, Sacco and Vanzetti, and many more.

We are accused of being hooligans, filthy, useless pamphleteers and endless other infamous names such as petty-bourgeois

(a term much loved by Marxist-Trotskyist pseudo-revolutionaries). We have little to say in reply to them. We are enemies of those pseudo-revolutionary ideologues who try to keep people in submission through force and through authoritarianism - they are no revolutionaries, they are clowns.

Through our experiences so far, we have managed to revive something which was lost following the 1940's and the rise of the Communist Party of Costa Rica which practically killed all libertarian hopes. Some old militants of red groups told us "It's years since we last saw black flags waving through an anarchist sector at demos or meetings" and of course we were very happy about this, though we believe there is better to come. In modern

*As an organization, our principle is Freedom, our method is Direct Action and our aim is Libertarian Communism. Ideological unity, tactical unity, collective action and discipline, federalism and internationalism are the bases with which we operate.*

times, anarchism is no utopia or myth, it is a reality and a day-to-day struggle. The revolution is lived and built every moment of every day, from dawn to dusk. It is nothing sacred or untouchable. The growth or the life of the revolution depends on us. It is we who decide if this gentle breeze should become a hurricane. Malatesta put it well when he said "We say that a revolution is necessary, that we want to make the revolution, and to this end we busy ourselves with stimulating the desire". With raised fists we have to work everywhere we can to sow the seeds of anarchism.

As an organization, our principle is Freedom, our method is Direct Action and our aim is Libertarian Communism. Ideological unity, tactical unity, collective action and discipline, federalism and internationalism are the bases with which we operate.

We will continue to publish the anarchist journal "Agitando Mentes" [Agitating Minds], which will be monthly, including a section called "Prisión Demolición" which will be the mouthpiece of the Costa Rican Anarchist Black Cross. We will be reactivating a study group and hold a series of forums and meetings about anarchism. We will also be trying to establish a library.

We would like to take this opportunity to ask for international assistance in establishing better links, in providing help and in sharing experiences. We would also be grateful for any material which we could use in our library and wish to exchange publications. We plan to inundate this land with the beautiful ideas of anarchism. Further ahead, we intend to set up a website.

Three of our members are members of a hardcore band called "Manifiesto Ac-rata" [Anarchist Manifesto] which will be useful in spreading our ideas. If you have a journal, magazine, zine or similar, we would ask you to publish a short piece about this message and we would also be grateful if this message could be spread on internet lists.

Nothing else to add, except that we hope to keep in touch and enjoy good relations! We send you our best libertarian greetings!

For the Organización Anarquista Comunista and the Cruz Negra Anarquista:

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Juan Pablo Hernández, Carol Ramirez,  
Karlos y Cesar Alvarado.  
Organizacion Anarquista Comunista





# NORTHEAST BRIEFS

## Boston Angry Tenants Union: We're a Landlord's Worst Nightmare

With the spread of gentrification and subsequent rising rents, fewer vacancies and increased evictions, tenants throughout greater Boston are frantically looking for a solution to the housing crisis. With a tight housing market, landlords have seen greater profits and increased power, while tenants have to settle for shittier apartments. Families find it increasingly difficult to live in the city and some are forced to move out because they cannot afford it. The housing crisis is very real and very overwhelming for tenants throughout Boston. What is the solution?

The Boston Angry Tenants Union believes that the immediate goal is to build a mass based union of working class tenants in order to build tenant power. We must not let politicians, landlords or real estate speculators run our lives. Reform is not an option; the ultimate goal is housing without capitalism. We will not increase our dependency on government nor landlord; instead our energy is spent on developing a culture of direct action so that we will change the current state of housing ourselves. However, we will not stop with

any small victories. We believe the root of any housing crisis is capitalism. We do not see any band-aid solution as a long-term goal. We are focused on immediate gains for tenants while at the same time we hold a critique of institutional power. We will organize to fight our landlords who do not fix that leaky roof or the broken stairs, who increases rents and profits while making our communities too expensive to live in, but we will never stop there. These problems will always occur under the current capitalist economy.

The Boston housing crisis needs an organized tenants response. There is a need to build an organization which provides a non-reformist perspective and plan of action. Boston tenants need a new vision, one where housing needs are met. We need to change the debate of affordable housing to social housing, from rent control to rent reduction, from landlords to a world without them. BATU wants to push current debate to a long-term focus, not one which is tied to short term gains within a capitalist framework.

BATU's strategy is two fold:

organizing and propaganda. Our work is based in neighborhoods with our fellow working class tenants. As a union, we focus on building locals and organized housing complexes. We are not an amorphous activist organization. The goal is to build power in neighborhoods so that we can fight off gentrification and begin building the new society in the shell of the old. To reach our goals we must build that direct action culture amongst tenants, politicians and push working class neighbors to build tenant power. Just like any direct democratic union, we act from the bottom up and the issues and campaigns we work on come directly from our membership. Not only will our tactics differ from other reformist organizing projects, but so do our politics. We are explicit in our position and will not hide them. Therefore, our new publication, The Angry Tenant, is our medium for news on local housing situation and our solutions to them. To change the political atmosphere we need a strong membership and an accessible political position.

*Points of unity on page 7.*

—Aram, NEFAC—Boston

## Pittsburgh antiwar conference

Pittsburgh PA— From January 24th to 26th Pittsburgh hosted a three day anti-war conference. Everyone from anarchists to football fans to pink blocs, gathered to protest the upcoming war in Iraq. There were workshops, concerts, and several demonstrations throughout a snow covered Pittsburgh.

On Saturday the 25th, over 2,000 people marched through Pittsburgh on a permitted demonstration. At the Birmingham bridge, where the permit ended, the crowd kept going to protest outside of the FBI building nine blocks away. There was some minor scuffling with horse mounted police. There were no arrests, as the crowd kept together to thwart any attempts by police to apprehend people.

On Sunday, a second

demonstration went through Pittsburgh, as well as several autonomous actions. Die-ins, Pink blocs, and black blocs scattered around the city to protest the war. Police did little other than escort the crowd.

On Sunday there was a breakaway march led by anarchists. The following is an excerpt from their communiqué after the actions.

*At the J26 march in Pittsburgh, an anarchist black bloc contingent broke away from the rally at the Software Engineering Institute and marched to the Marines Recruitment Center on Meyran St. There we smashed in the door of the office and threw paint bombs into the inside with the intent of causing as much economic and infrastructure damage to the office as possible. Glass was shattered and paint was splattered all along the inside.*



*Black bloc on Sunday, January 26th during the snake march in Pittsburgh.*



# NORTHEAST NEWS

## Boston Angry Tenants Union—Points of Unity

**1. We Are Angry Tenants!** We're angry because of rats, leaky faucets, increasing rents, no heat, roaches, and to top it all off, scumbag landlords. Our rents are too high, there's not enough housing for everyone, and landlords are getting rich while we're getting evicted. We refuse to take it any more!

**2. What are we going to do about it? Direct Action!** We can't count on those crooked cops and dirty politicians to get the job done. We, the angry tenants, make no polite appeals to those who are screwing us over (building supers, landlords, property speculators, and the housing authority). We will take action however we see fit, on our own terms, and without any intermediaries... this is direct action!

**3. Direct Democracy!** All angry tenants deserve a voice! Who's been affected more by the housing crisis than us? Let's take control of our own lives and make decisions for ourselves.

**4. What do we need to do? Organize!** Who should organize angry tenants? Angry

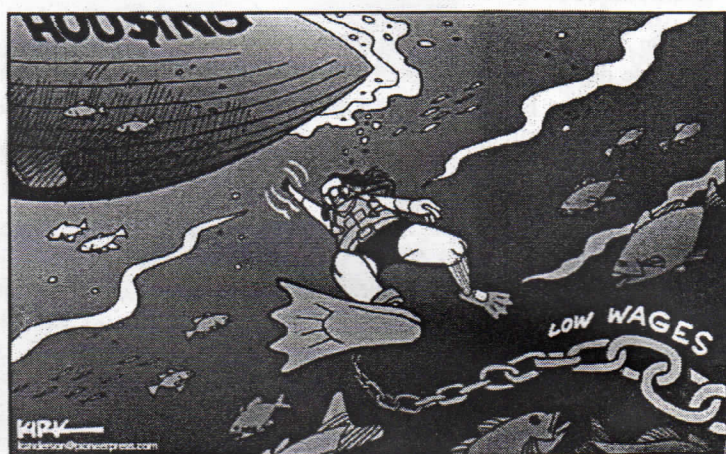
tenants should organize angry tenants! We think that those who live in our communities should make the decisions about our communities, and that we should organize ourselves.

**5. Everybody deserves a home, everybody deserves a community!** Those money hungry capitalists who are in control don't allow our communities to do what's best for us. They're not going to give us housing and community control, we need to take it!

**6. Solidarity in our struggles!** In our struggles for power in our own communities, we must also support our neighboring communities in their struggles. With solidarity and mutual aid comes victory!

**7. No landlords! No evictions! Let's face it, ever time we pay rent, we are being robbed!** Housing is not a privilege, and it's not something to be owned by a few rich scumbags. We don't need or want landlords to evict us and make decisions that could ruin our lives. Eviction is a crime! Rent is theft!

**8. We will not allow our city to be overrun by the wealthy!** We don't need more stores that we can't afford, and we don't need expensive condos pushing our families out and destroying our communities.



A RISING TIDE LIFTS ALL BOATS

## Boston Anarchists Agitation in Solidarity with Janitors

BOSTON—Two weeks after ending a 23-day strike that attracted national attention (where strikers disrupted traffic with marches of up to 2,000 union members and supporters, engaged in civil disobedience, and trashed the insides of buildings), Boston janitors ratified a five-year contract on November 9th. The trustees of the janitors' union, Service Employees Local 254, called the settlement a victory. Yet many janitors expressed anger and disappointment with the agreement that they say locks them into five years of stagnant wages. In a week-long ratification process, fewer than 800 janitors out of the eligible 12,000 voted.

Anarchists, who have played an active support role throughout the janitors' strike, have begun to distribute copies of

the following bi-lingual (English and Spanish) agitational leaflet during shift changes at various buildings throughout Boston... JANITORS!

The SEIU strike is over. But the struggle continues. If you want to keep on fighting for improvements on the job, but are tired of being sold out by union bureaucracy, here are some suggestions for things you can do:

1) Solidarity: This is most important. Stand up for your fellow workers. Don't let the bosses or union bureaucrats get between you and your comrades. No snitching!

2) Slow-down: You "won" a shitty contract. Might as well enjoy it. Do the minimum work required. Take a lot of breaks. Everybody call in sick together.

3) Sabotage: An effective means of bringing the bosses to their is to break the equipment necessary to do the job. This brings work to

a halt and causes the bastards a lot of financial grief.

4) Wild-cat strike: You don't need the union leadership or anyone else but yourselves to go on strike. Organize among your fellow workers and strike again!

5) General strike: When we all stand together, we can take back our power from the bosses and bring this exploitive system to an end.

The working class united and self-organized has the power to create real justice!

For Workers' Self-management and a better future against bosses and union sell-outs.

In Solidarity,  
NEFAC-Boston  
P.O. Box 230685 Boston, MA 02123  
<http://www.nefac.net>



# ANTI-WAR ACTIVITY

## ANTI-WAR MOBILIZATIONS IN CANADA

Despite the Canadian state's proud role as junior partner to U.S. imperialism and repeated statements of loyalty to U.S. war efforts, the anti-war movement in Canada has been slow off the blocks in mounting an effective campaign against participation in any war against the people of Iraq. Recently, however, there have been some promising developments as anti-war mobilizations have begun to grow and take on more explicitly anti-corporate, if not yet anti-capitalist, politics.

On Saturday, January 18, 2003, the largest single day of anti-war demonstrations in Canada since the Korean War took place as tens of thousands participated in cities and towns across the country. The demonstrations included upwards of 20,000 people in Toronto, 25,000 in Montreal, 20,000 in Vancouver, 3,000 in Ottawa and 1,600 in Halifax as well as smaller numbers in places as diverse as Thunder Bay, Victoria and Yellowknife. Not before in Canada had such numbers turned out prior to the start of a war.

Still, numbers never tell the whole story. The significance of the recent mobilizations is found in a few key characteristics. Firstly, the actions have not been limited to the larger cities but have taken place in a variety of settings, including industrial locations like Hamilton and Sudbury. Secondly, the demonstrations have put forward a strong message of opposition to any war against the Iraqi people, without regard for U.N. sanction. Thirdly, anti-capitalist contingents in some cities have become more prominent and the inextricable links between war and capitalism have been more clearly made. This last aspect should not be over-stated as organizing is still dominated by reformist sectors and appeals to opposition parties. At the same time some recent direct actions suggest a promising shift in focus and strategy.

On January 20, more than 60 people attempted to enter the premises of the Northrop Grumman Canada Navigation Systems (formerly Litton Systems Canada) plant near Toronto. Weapons designed and produced at the plant include cruise missile guidance systems (used against the

people of Iraq in 1991), weapons release computer sets for the F-4 Phantom fighter bomber and the F-111 fighter-bomber, guidance systems and navigational equipments for the F-22 air fighter and precision weapons systems, among other machinery of mass destruction

### Homes Not Bombs

Participants in the action, organized by Homes Not Bombs, requested the same "unfettered access" to the facility demanded (and received) by U.N. weapons inspectors in Iraq. Their request to present a proposal on how the company could be disarmed and converted to socially useful production was met with a terse reply asserting that "any inspections or technical discussions regarding our facility are subject to pre-approval by the Canadian Government." Unsatisfied with the response, members of the "citizens weapon inspections team" made repeated attempts to get past security and police and enter the plant. Eventually eight people were arrested and charged with trespassing.

The action at Northrop Grumman followed earlier hits on weapons manufacturers in Ontario. Homes Not Bombs carried out a similar inspection attempt at Burlington's Wescam on December 10, 2002. On January 2, 2003, members of Hamilton Action for Social Change visited Wescam unannounced and attempted to present conversion plans.

These are only initial actions in a strategy targeting the weapons manufacturers and they suggest an important shift in anti-war organizing towards the corporate war profiteers who drive much of the Bush agenda. This strategy makes the connections between corporate profit and war preparation more directly than do marches past closed consulates which still make up the bulk of anti-war organizing in Canada. One can only imagine the impact if 20,000 people descended on Northrop Grumman rather than on an empty legislature or university campus.

Jeff. Shantz NEFAC

## 3000 VERMONTERS RALLY AGAINST WAR IN MONTPELIER

Montpelier VT —On Jan 18th, 2003, 3000 Vermonters rallied at the State Capital against the encroaching war with Iraq, making this the largest demonstration in Vermont history. The demonstration gathered at City Hall and proceeded to march down Main st. to the State House. The protesters carried numerous signs such as "No War For Oil", and "No War in Iraq". Chants such as "No War For The Rich!" could be heard emanating from the crowd. Many diverse organizations were represented including Vermont Veterans For Peace, The Vermont Workers Center, the American Friends Service Committee, Bread and Puppet, the Green Mountain Anarchist Collective (NEFAC Supporter), the Society Collective, as well as many farmers and labor union members.

At the State House, protesters heard speeches from peace activists, against the war, as well as from Jonathan KISSAM of the United Electrical workers.

In addition to the 3000 protesters in Montpelier, an estimated 1000 more Vermonters attended the 500,000 strong anti-war rally held on the same day in Washington DC. Given that Vermont has a total working population of 349,000, more than 1% of the Green Mountain workforce showed up to voice their opposition to un-elected President George Bush's hell bent plan on spilling blood over Iraqi oil.

—GMAC, NEFAC Supporters



BARRICADE #22, FEBRUARY 2003



## International Day Of Anti-War Protest

January 18. An international day to Protest the upcoming war in Iraq had millions protesting all over the world. In Turkey, Pakistan, Japan, and all over Europe and North America, people took to the streets to oppose the war. In Washington D.C., over two hundred thousand people marched.

In Canada, a day of national demonstrations was called. Over 20,000 people demonstrated against war in the streets of Montreal. There was an anarchist led bloc of over 250 people. In Quebec City 3,000 people demonstrated.

Meanwhile in San Francisco, 200,000 people protested the war. More than 1,000 people broke off into a snake march through downtown S.F., attacking selected targets. The march was very organized. The tactics employed are seldom used in the US, and were instead typical of European protests. The march would reverse quickly (thus the tail would become the lead.) or countdowns from 10 would result in sudden forward rushes to avoid being cut off by police. All in all the tactics and coordination made for an amazing show. If only more of



*Beginning of the Snake march in San Francisco*

us in the USA would apply similar tactics in

the streets, our efforts would prove much more effective.



*San Francisco. After counting down from 10, the march runs through the streets, evading police, and creating a glorious spectacle.*

The breakaway snake march led by both a black bloc and a pink bloc first hit the Chronicle, a Bush supporting major newspaper. As the march progressed, the streets were covered with anti-capitalist and anti-war graffiti. Soon a Starbucks was destroyed, followed by an attack on the INS building. Windows were smashed and the façade properly redecorated.

After the attack on the INS center, the police became more aggressive, driving their motorcycles into the crowd, or using snatch squads to grab protesters. The march used evasive tactics and dispersed into several parts of the city.

—Barricada Collective





## Confronting Fascism in York... Again

The York police department was ready for something big on January 20th. Walking through the quiet streets of York, squads of half a dozen police decked out in full riot gear could be seen on every corner. Besides what seemed like every cop in the York, dozens of state troopers were on duty that day to try to prevent antifascist protesters from disrupting speeches by a small group of racists from the Nationalist Movement (NM).

The police where up to their usual tricks, following antiracist protesters, demanding to search bags, and confiscating walking sticks. Downtown, wooden police barricades created a maze around the courthouse where the racists where scheduled to speak. Along with numerous reporters, antiracist protesters from York and other nearby cities where out in force. When the NM emerged from the courthouse, they were shouting down by dozens of protesters.

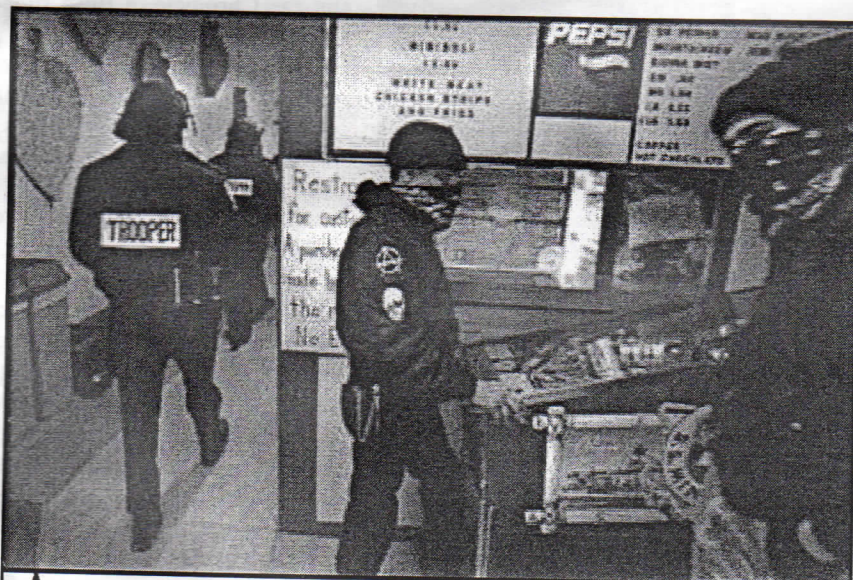
The Nationalist Movement proved to be a sorry bunch of racists. Only able to muster half a dozen of their supporters, they looked nervous as they milled around on the steps of the courthouse. When the racists decided it was finally time to being the first event of

the day and march around the courthouse, angry York residents called their own antiracist march and stumped around the courthouse in the other direction. The first excitement of the day came when three antiracist activists who had posed as racists ripped up a NM petition and announced their Jewish heritage, shocking the NM leader.

The only arrest of the day occurred as the NM rally was ending. A group of antiracists returning from a pee-break at McDonalds were pinned up against a fence by cops on horses. One of the protesters asked the officers to move back. He was thrown to the ground, cuffed, put in the paddy wagon and charged with disorderly conduct.

Although it's too bad the city of York wasted thousand of dollars in overtime pay for the hundreds of out-of-town cops, the day turned out to be a good one all in all. The arrested protester was okay and out in of prison in a couple of hours and, more importantly, the racists were humiliated and driven away once again.

—Jonah, Philly Local Union NEFAC



Antifa's playing pinball in York, as riot police walk by.

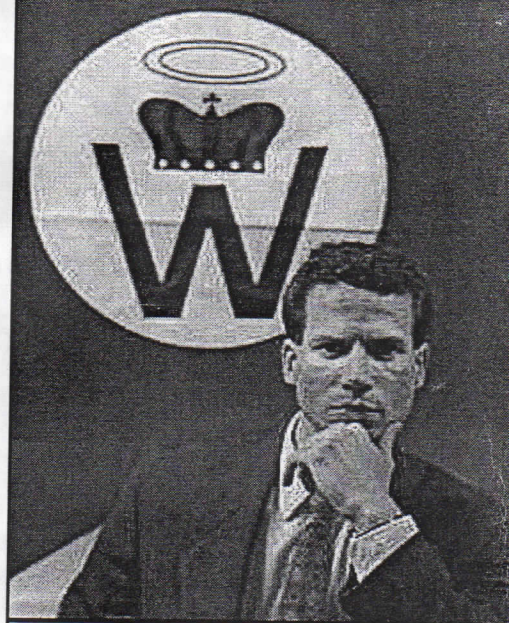
## White Supremacist Matt Hale Arrested in Chicago

On January 8, Matt Hale leader of white supremacist group, World Church of Creator arrived at a Chicago court to face charges of contempt of court. WCOTC was under a trademark infringement suite from Oregon group, TE-TA-MA Truth Foundation. A court ordered Hale to change the group name, but he refused.

An FBI led task force proceeded to arrest Hale at the courthouse because he allegedly threatened to have the judge killed! He is now in jail, facing 30 years in prison sentence. The WCOTC is in considerable disarray due to the recent leadership crisis.

Who says the system doesn't work in our favor!?

## Barricada Collective



If convicted Hale, or as some of us like to now call him inmate # 15177424, could face up to 30 years in prison.



## Revolutionary Antifascism and ARA: A point for discussion

Anti-Racist Action (ARA) has never been a revolutionary organization but it has always had strong participation from revolutionaries. What this article will attempt to do is spark debate within ARA, and the broader anti-fascist movement, about revolutionary anti-fascism as a long-term strategy.

### Praise and criticism of ARA

ARA is very effective street level organization willing to use various degrees of education, direct action and righteous violence to combat fascist thugs. However, without any sort of unifying politics beyond going where the fascists go, not "relying" on the cops and courts, and non-sectarian defense of anti-fascists, and being "against" racism, sexism, anti-Semitism, and homophobia, ARA is left as an organization that reacts to whatever our enemy of the day is doing instead of advancing long term goals. This, I believe, is a major reason that it is difficult to start ARA where there isn't a large violent neo-nazi / KKK problem already and the reason that ARA chapters often fold once the local fascists have been driven back underground where they re-group and re-emerge at a later date.

A big problem ARA has is that it defines itself by what it's against and not what it's for. ARA's politics are often watered down to the most liberal and reformist interpretation of what ARA is against. This leads not only to an inability to develop a long-term strategy it also hampers ARA's ability to oppose things in the short term or adjust to changing political climates.

Another oft cited criticism of ARA is that it doesn't expressly recognize that the police forces, mainstream political parties and other offices of the state are much more racist, repressive, and kill more people than all the neo-nazi groups and Klan factions put together. While many in ARA acknowledge this fact very few chapters actively oppose the police, the state, and systematic racism preferring to see Fascism and the anti-fascist work

they do as the sole domain of neo-nazi groups and the KKK. Those chapters that do actively oppose state racism and repression often do so from a much more liberal perspective than they hold when opposing openly fascist organizations. ARA lacks an adequate analysis of state racism and fascism, which leads to no strategy to combat it and is one of ARA's biggest blind spots.

On the other hand, one of the major problems with most revolutionary organizations is they ignore the threat that street-level and organized fascists present to themselves as well as the broader community. This is one of the major reasons that ARA exists, the complete inability and unwillingness by most "revolutionary" groups to fight fascism at the street level.

Revolutionary anti-fascism is an attempt to bridge that gap. To paraphrase the words of an ARA activist a couple years ago, I disagree with the notion that anti-fascism is a rear-guard fight we have to be moving forward as well.

### What is revolutionary anti-fascism?

While being far from any definitive explanation, revolutionary anti-fascism is not fighting fascism in defense of the status quo, liberal democracy or any reform of it. Revolutionary anti-fascism challenges fascist groups both physically and ideologically while also attacking the capitalist system and the state in order to build a completely new society.

### The battle of ideas, or fighting fascism politically.

Fascism is a political movement with a view of the world that they want to live in. To be successful anti-fascism must fight, and win, not only in the streets but also the battle of ideas. It is not enough to show people that fascist ideas are wrong we must also present ones that people see as being able to win concrete victories in the short term and outright

victory in the long term. To win the battle against Fascism, capitalism and the state we must adopt a long-term strategy with social revolution at its core. It is a good time to be reminded that revolutions are social phenomena and revolutionaries cannot force them to happen. Therefore, revolutionaries main goal are to win the battle of ideas for a new society.

As revolutionary anti-fascists what ideas do we propose? We propose that we need to eliminate class society, abolish the state, and create directly democratic community and workplace structures to make the decisions that affect our lives. Furthermore, we propose that we must eliminate racism, sexism, homophobia, anti-Semitism and all other oppressions by actively attacking those ideologies and supporting people who are struggling against them, especially those struggling from a revolutionary perspective.

We also see the direct need to physically and ideologically fight fascist organizations be they paramilitary, political or clerical. Fascist organizing makes communities unsafe for revolutionaries (as well as the oppressed) which can end our political work and even our lives. In order for revolutionary movements to succeed we must smash any fascist threat to our communities. Similarly, we must win the battle of ideas in our communities. We must expose the fascist's lies for what they are and more importantly put forward our own ideas for a better life and a new society.

### Active solidarity with people of color & working with reformists

One of the failures of some anti-fascist groups is that they see the political battle as being a battle for white workers minds. While this is somewhat true it is also true that any successful revolutionary strategy must include mass participation by people of color, who make up some of the most exploited classes in white supremacist countries. A successful revolutionary strategy must include active solidar-

*Continued on page 16*



## An Evaluation of the Antifa Bloc in Lewiston

"This is our community! Nazi's out! Nazi's out!" Beginning this chant at 12:45 pm in 20 degree weather, marching under a freeway overpass in Lewiston Maine, sure felt good. The way it echoed through the empty street, the way 50 of us sounded so much larger than the police repression we were expecting. Yeah, we were off to a great start- except for the fact that what we were chanting was a complete perp [sic] on our part. Not one of us were from the city of Lewiston. So, what did the 'out-of-towners' add to Lewiston that day? What did we succeed in, and how could we have been more prepared for that day?

WCC (World Church of the Creator), who surprisingly worked with NA (National Alliance) on this one, picked a good town to stir up racism in. It is no surprise that the WCC is trying to channel attitudes toward the recent influx of Somali residents into racist ideology. When city officials (i.e., Mayor Raymond) make blatantly racist statements against the Somali people, and the Lewiston police department participates in their own hate crimes against local Somalis, it makes it easier for people in the community to think that being racist is normal and the answer to the city's problems.

There were enough locals riding the fence that came out to the national guard armory (yeah, the State protects nazis) on Saturday to make us feel that there was much dialogue needed that day and beyond. Some of the questions raised by locals, who came to see if racist ideology was the answer to the economic problems of Lewiston, included: "Why can't I get a business loan? A Somali can just move here and get one, easy." "I need more food

stamp money. Why do they get our food stamp money?" and "We need housing. We were here first. Why do they get places to live?" These are all relevant and pressing questions to be asked within the community, wrongly assumed and misdirected of course, but nonetheless, onto something. And you can imagine what the dialogue consisted of—the conclusion being, "So, what you're saying is- you're really pissed at the government." The point is, the people who showed up on Saturday asking these questions really didn't want to walk away with racism being the answer to their

specifically fascist vs. Antifa rally) pig force of Lewiston to be able to utilize their special training for our arrival, and the following precautions were to be employed by them: the confiscation of flag or sign poles, backpacks, cameras that weren't given previous press clearance (because you know how terrorists like to hide bombs in cameras?!), and random searches. No protesters were permitted to be in radius of the national guard armory, and were going to be directed to two 'park and rides' half a mile down another street. Roads were going to be blocked off, and ID's checked upon rerouting traffic to the park and rides.



The Antifa Bloc makes its entrance at the rally in front of the Armory

The following is what (we believe) we did successfully on Saturday January 11th:

**Deciding to use Black Bloc tactics was an advantage on our part.** With this situation at hand, the contingent of Antifa decided to employ Black Bloc tactics (it is specifically important here that we decided to march in formation, and elected a tactical facilitation core). We would like to suggest that those interested in carrying out Bloc tactics read the pamphlet "A Communiqué on Tactics".

By wearing black, masking up, and marching in a tight rectangular formation with banners on all sides, we looked intimidating to the pigs. The first road block consisted of three cop cars and six or so pigs. All but one stood there staring, while the 'ranking officer' approached us. The banner was lifted right over his head, and wouldn't you know- he found himself right in the middle of the Bloc. Piece of cake. (Here, this worked well. In another, where the police are our primary combatants, we should never allow an enemy in our midst except to physically deal with them.)

The next barricade consisted of two city dump trucks and a few cop cars. It looked tough and could have been, but we never paused and just kept moving forward. The drivers of the trucks were working people.

We were expecting the rookie (in regards to having previously dealt with a



# ANTI-FACSIM

One driver waved to us, while the other backed up just a little. We moved on through.

**Momentum and attitude.** Deciding to wear masks can work against a group if it wishes to appear friendly. But we did a good job of being conscious of our visual appearance. When we passed the protesters who were stuck at the park and ride, we enthusiastically invited them to join us. A Bloc of only 50 quickly turned into about 300 when seemingly everyone from the two park and rides joined us!

It should be noted that the diversity rally had 5,000 attending! This is remarkable for a New England town of 30,000+.

**Deciding that talking to the media was an autonomous decision.** This decision proved worth it in this type of situation. Talking to the media sparked conversations with locals who were standing right next to us. Our openness to talk, and the dialogue that followed, helped to dispel the myths built up around our arrival. We are not trouble making hooligans! We believe in direct confrontation when it comes to nazis attempting to organize, we go where they go, and will never let them have the streets.

**Community outreach.** Without doing the community outreach necessary, we all could have very well been unaccepted by the local activists. It is absolutely necessary to make this a priority BECAUSE we intend to win. Without going to Lewiston, we would not have learned first hand of the economic and social situation in the area, nor would we have been able to distribute our agitational literature properly. Also, without this connection, organizers in Lewiston may not have felt comfortable keeping us up to date on planning information, or taken us seriously for

that matter. Questions came from both sides of the organizing, and our ability to work together, and share as much information as possible helped alleviate some concerns organizers were facing.

**Broader outreach.** The call to action GMAC put out was done so in a timely manner, which allowed for an extensive email dialogue to occur between us and others interested in opposing racism who were not in ARA / NEFAC.



*Over 4,000 people attended the diversity rally at Bates University in Lewiston.*

The following are constructive criticisms of what (we believe) we could have done better in Lewiston:

**More community outreach.** As always, more people could have gotten involved in community outreach. Flyering and door to door outreach are always time consuming (and very cold when it's January in Maine), but necessary to personalize our position regarding nazi and fascist organizing. Also, a flyer should have been made for the Bloc to hand out during the rally.

**Translation.** All of the documents we handed out should have included a Somali translation. French translations would have been helpful too in Franco-

phone neighborhoods. Years ago, the Quebecois were being targeted in Maine similar to the ways Somalis are now. Lewiston locals told us that there still are French speakers in the area, who may relate to this if we put out some French text prior to the action.

**Literature should travel with the Bloc.** 'Why we wear masks', and 'why we believe in directly confronting fascism' are two flyers that come to mind.

**Preparedness for the next step.** We were so ready for not being able to achieve our goal without an intense clash with the pigs (ending up in front of the armory, where we try to disrupt from outside and would wait for the nazis to exit) that we did not prepare for the next level. So....what do we do now? We should have planned for the next level. Such planning would have been a little abstract, as it turned out that the boneheads had a choice to be escorted out the back door with the WCC keynote speakers and the ashamed local attendees (avoiding ARA & NEFAC) and they choose this over confronting us.

**A Question.** Should we have confronted the first nazi that came to us? GMAC had the front, and the capabilities to do so. Did we do the right thing by shoving him, and moving on?

All in all, we believe we were generally successful with the circumstances at hand. There is always room for improvement, but given the numbers we had we sure did do an amazing job at tearing through the streets. Good work everybody!

**WORKING CLASS POWER, NOT WHITE POWER!**

**-Green Mountain Anarchist Collective  
NEFAC Supporter**

**BARRICADA #22, FEBRUARY 2003**



## REVOLUTIONARY ANTI-FASCISM: SOME STRATEGIC QUESTIONS

By Mark Salotte. It was originally printed in the ARA research bulletin and then re-printed in the book 'confronting fascism'

There is a general consensus in the movement -- and in the broader society today -- that N30 in Seattle was the announcement of a new phase of struggle for the left, in which decentralization, anarchist and anti-authoritarian ideas, and international 'horizontally linked' struggles would play a central role as common reference points for all involved. While the 'post-Seattle landscape' to most observers, from critics to police and the state to movement tacticians, refers primarily to street tactics, these organizational and philosophical changes have a comparable impact on all of us. Suddenly people are speaking our language, some of whom we don't see eye to eye with on just about anything, and those of us on the anti-racist, anti-capitalist, anti-authoritarian "left" have been so stunned we haven't figured out how to respond quite yet.

In the days of the Tower of Babel, a movement was effectively broken up by confusing the people's tongues so they spoke different languages and could no longer understand each other. What's happening today is the process in reverse: now everyone speaks the same language and means completely different things by it. When our enemies are using the same terms to describe themselves as we do, how do we explain to people what we stand for and how that's different from what our enemies offer? "Libertarian communism" and "anarchist communism" look to a movement where class war and working-class resistance can break the boundaries of nationalist bigotry, while "libertarian socialism" looks to stir up nationalist and ethnic rivalries to crush class solidarities. Some anarchists identify as "anti-imperialists" and, with varying degrees of integrity, take inspiration from and offer support to leftist and anti-authoritarian currents within black, Puerto Rican, and other nationalist struggles. While on the other hand, there are "national anarchists" who look for the right-wing elements in those same nationalist struggles, and ally with those elements while organizing for a right-wing white nationalist movement. It gets hard for a lot of people to tell friend

from foe these days.

Puzzling these questions out is essential if we hope to move forward in any way. The defining line as we see it is the relationship between class struggle and nationalism. While traditional terms like "left" and "right" may not carry the same meaning to activists today they once did -- in some cases they barely have any meaning left at all -- we're not ready to follow the lead of many in the "primitivist" and "deep ecology" scenes in abandoning them altogether. The vital contribution of anti-fascism to the movement today lies in analyzing all the forces, separating "friend" from "foe", and suggesting directions in organizing and strategic alliances that would strengthen the anti-racist and anti-nationalist tendencies of the movement and isolate the reactionary tendencies.

An interesting historical document to compare against our situation today is an essay by Wilhelm Reich called "What is Class Consciousness?", written from exile a year after the Nazi Party came to power in Germany. Reich brings up many interesting questions regarding the failure of the left to effectively oppose the politics of National Socialism. He begins by analyzing the current situation:

"The Sex-Pol working community believes that there are three main possibilities. First, there is the possibility of an unpredictable uprising in Germany in the near future. Since none of the existing organizations is even remotely prepared for such an eventuality, none of them could control such a movement or lead it consciously to a conclusion. This possibility, however, is the least likely. Should it happen, the situation would be chaotic and the outcome extremely uncertain, but it would nevertheless be the best solution, and we should support it and promote it from the very start. Second, the working-class movement may need a few years before it rallies once more in terms of theory and organization. It will then form an integrated movement under good, highly trained, and determined leadership, will struggle for power in Germany, and will seize it within, say, the next two decades. This prospect is the most probable, but it requires energetic, unswerving and tireless preparation beginning today. Third, the last major possibility is

that the rallying of the working-class movement under new, good and reliable leadership will not occur quickly enough or will fail to occur altogether; that international fascism will establish itself and consolidate its positions everywhere, especially by reason of its immanent skill in attracting children and youth; that it will acquire a permanent mass base, and will be helped by economic conjunctures, however marginal. In such a case the socialist movement must reckon with a long -- a very long -- period of economic, cultural, and political barbarism lasting many decades. Its task then will be to prove that it was not mistaken in principle and that, in the last analysis, it was right after all. This prospect reveals the full extent of the responsibility we bear."

We propose, so far as conditions permit, to allow for the first possibility; to make the second the real target of our work, because it is the more likely one, and to concentrate all our efforts on bringing it about while doing everything within human possibility to avoid the third.

As we know, the left failed on all three of these counts. No real spontaneous uprising ever threatened the Nazis. Conservative Catholic and monarchist groups tried a few half-hearted protests, but for the most part the only people who even resisted the Nazis were working-class street gangs who were very early on repressed and killed. The communist movement never managed to regroup in any serious way. And even after Nazism was defeated militarily by outside imperialism, it was still rooted in mass culture a lot deeper than socialism. It took another generation for the left to pull itself together as something more than a middle-class academic fashion. And yet, still, it seems that Reich was basically right in his whole analysis. Not that he could have led the rebirth of the anti-fascist movement, but that in order to rebuild itself, the movement would have had to be thinking in the way he was trying to lay out.

This is particularly interesting to us today. From a revolutionary anti-fascist perspective, we can similarly break down the possibilities presented to us by the current situation. First, the "anti-capitalist" movement could continue to grow, overcoming the inevitable setbacks and outflanking the state's attempt to contain us. In such a scenario, autonomous zones created by insurrections or long-term organizing projects would turn into liberated spaces, the movement



could manage to link up with ghetto, barrio, and neighborhood uprisings and organizing in cities and with workplace struggles everywhere, manage to build alliances with rebel militias in rural areas, and get to a point where our autonomy seriously threatens the stability of the state. This, I think should be obvious, is very remote possibility. The necessary links are just barely starting to be made and are hampered by a lot of arrogance within the movement, the movement's class politics may be much too weak to really attract the allies we need, and our tacticians may not have the experience necessary to out-think the professional police just yet.

A more likely possibility is that in time, we may find ourselves temporarily stalled or contained by the state. If our assessment of the determination and interest that people have been showing in radical politics lately is accurate, it seems very unlikely that anytime soon our movement will be completely defeated or even forced back to pre-Seattle levels of activity. But its easy to see a situation where the State will be able to prevent us from mounting the kind of large actions that have been the public face of anarchism over the past few years. And at the same time that the states political forces are working to contain us organizationally and militarily, its conservative and liberal supporters are also trying to defeat us politically by using mass propaganda to push nationalist, xenophobic, religious, and racially inflammatory attitudes among the American population. In such a situation, the growing neo-fascist movement, which has enjoyed extremely low levels of political repression for the past few decades, will find itself in a position to pick up the initiative we've built with our organizing. Even the possibility of this situation, and we see it as being quite possible, demands that anti-fascist work be made a priority today, both in tracking and preventing the growth of organizations that could play this role down the road, and in a more general way of countering the social attitudes -- promoted today by almost every wing of the government, the church, and the media -- that provide fertile ground for fascist organizing.

A third possibility involves the state managing to contain both the anti-capitalist left and the fascist right, and move towards an ultra-centralized authoritarian fascism on its own. This is the possibility that the mili-

tias et al have been warning about for years, although many of them haven't been able to read the signs that it has become a real potential. The Bush coup last election, the conveniently-timed war on terrorism, and basically everything that's happened since show that this is on the agenda of at least some elements in the ruling class. Who needs some outdated racial theories imported from Europe when we have good old American jingoism, conservative Christianity, and a multi-culturalist gloss to hold together mass support for a major change in the government? The task of the left in this case is to consistently talk to people on the street, and point out the obvious contradictions between these elements of the state's "official religion". For example, a little while ago there was a bit of a scandal when one of Bush's Secret Service men, an Arab-American, was forced off a plane and questioned as a suspected terrorist. This highlighted the contra-

ditionally, it gave us back the upper hand politically. For some time now, the white power movement has been concentrating its forces in the mid-Atlantic area; we correctly recognized that situation, picked a point to engage them at, and stopped their momentum in its tracks. York was the first -- and far from the last -- street showdown in this part of the country between the neo-nazis and us, but the showing we had was strong enough to guarantee that the streets will be ours unless the nazis win a major propaganda victory over us that can change the balance of forces. So therefore, the terrain this war will be fought on will be the world of public opinion where we already have some groundwork laid, rather than the empty symbolism of street demonstrations that the Nazis thrive on. This is and of itself is a huge a victory for us.

So how do we move forward? Well, we should recognize that our politics are a few steps ahead of the fascists right now, and while we still need to be on the ground stopping their organizing, we also have a chance to move ahead and actually start organizing and offering solutions where the fascists are still trying to sell images. This will mean talking with people on the ground, organizing public events and ongoing people's institution where that's possible.

Excerpt taken from:

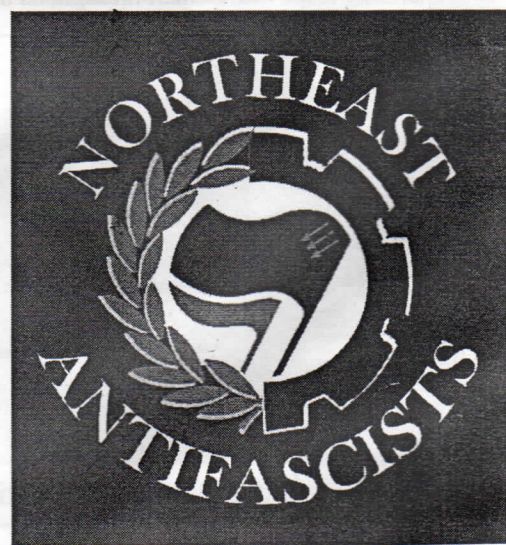
*Groups who identify with the revolutionary anti-fascist tradition have an opportunity -- and an obligation -- to lead by example.*

dition between the classic xenophobia being pushed to support the war effort and the illusion essential for continued capitalist market growth that America is a color-blind "land of opportunity". Events like these usually get buried in the media pretty quickly, but in the present situation, they're bound to happen regularly, and they always leave at least a little opening for us to point to and expose the state's plots behind the scenes.

The anti-fascist movement right now has a strong momentum and a clear direction, at a time when much of the revolutionary anarchist scene is regrouping is its forces and questioning its politics. For that reason, groups who identify with the revolutionary anti-fascist tradition have an opportunity -- and an obligation -- to lead by example.

The January 12th mobilization in York was a turning point for us. It was a definite victory -- although something short of decisive -- in the streets, but more impor-

Confronting Fascism-Discussion Documents for a Militant Movement





Continued from page 11

ity with people and especially revolutionaries of color.

It is unacceptable to use the excuse that we shouldn't work with grassroots organizers of color or campaigns on the basis that they are reformist. More often than not, this excuse is used by white revolutionaries who simply do not see communities of color as important. We should work with reformists of color in the same way we should do so with white reformists. That is we maintain our own autonomy and politics and put them forward. Only in the instances where our own autonomy is being threatened (for example with liberal peace police, or undemocratic structures) do we refuse to work with anyone.

The way this fits into a revolutionary strategy is two-fold. One is that by making direct links with communities of color we lay the seeds for genuine alliances to be built between ARA and communities in struggle. The other is that by presenting our revolutionary politics in communities of color we will hopefully meet revolutionaries of color to work with in the future. Radicalizing communities can only genuinely come from within and communities of color are no exception.

Finally, it must be said that revolutionaries have much to learn. For example, while I have only worked on the most superficial level with Somali immigrants in

the Rexdale neighborhood of Toronto I have learned a lot about how a community can resist the police, landlords and immigration officials. As well as the importance of community and family in both helping each other survive and fight back against their oppressors. Lessons that are essential for any sustained community based resistance.

## **This brings us to the question of how do revolutionaries in ARA start to fight fascism politically?**

1. Form chapter level study groups to help develop general understanding of political perspectives. For how do we expect to win the battle of ideas if we don't have our own straight?

2. Organize in collectives outside of ARA that have the theoretical unity needed to offer an alternative to fascism and capitalist democracy while remaining in ARA to defeat any physical fascist threat as well as an opportunity to expose people to revolutionary politics.

If there are no local collectives already in existence than revolutionaries in ARA chapters should organize one. Note that this suggestion is for dual membership in both ARA and revolutionary collectives not for leaving ARA to form revolutionary collectives (which would be detrimental to ARA both in the loss of numbers and skills revolutionaries have as well as ceding the political battle within ARA to the

reformists).

3. Over time we argue and struggle for revolutionary politics and position within ARA in the hope that the membership of ARA eventually democratically adopts them. We wouldn't be arguing for ARA to become 'revolutionary' per se but rather to develop written positions on such things as class, race, colonialism, patriarchy, homophobia, and reproductive freedom beyond that we are "against" them or "for" them. We do, however, enter these discussions from a revolutionary viewpoint and argue on that basis.

In the case that a chapter has political agreement among its members the chapter should be encouraged to be upfront about its politics, openly take a stance for revolutionary anti-fascism and argue that position within the network.

4. Revolutionary anti-fascists in ARA should discuss and put forward a revolutionary anti-fascist strategy that would be either adopted by ARA chapters and/or provide the theoretical discussion necessary to develop a strategy for revolutionary anti-fascism that is independent of ARA.

5. We can work towards making alliances between ARA and revolutionary organizations. This will strengthen both groups as we share skills, information, experiences, resources and discuss politics.

Militant tactics are no substitute for revolutionary politics and simply putting the boot in does not do a damn thing in winning the battle of ideas. Fascist violence should have taught us that a long time ago. If we are going to win the fight against fascism then we have to win the fight for something more than a reform of the status quo. Otherwise we're just pissing in the wind.

Mick, NEFAC—Toronto



A section of the Antifa Bloc marches on in Lewiston last January.



# REPRESSION

## INS doing its part in the War on Terrorism

In the latest effort of the domestic front of the War on Terrorism, INS has begun screenings and registrations

of non-citizens residing in the United States from selected countries under the agency's new "NSEERS Program". Hundreds of arrests and detentions have been carried out by the State in recent months.

Following September 11th, citizens of Iran, Iraq, Syria, Libya, Sudan, Afghanistan, Algeria, Bahrain, Eritrea, Lebanon, Morocco, North Korea, Oman, Qatar, Somalia, Tunisia, United Arab Emirates, Yemen and United Arab Emirates have been detained for fear of another terrorist attack on the US. Most of these detainees are unrelated to any type of terrorist threat.

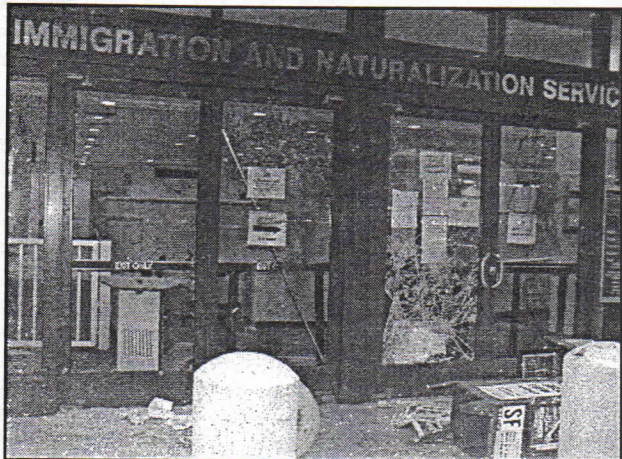
With the recent introduction of the Homeland Security Department, joining the

forces of federal agencies such as the FBI, CIA and INS to name a few, the process of detention and arrests have now become institutionalized. Added to the Patriot Act of last year, State repression of non-citizens has now become a more coherent government policy.

Dissent has suffered considerably following September 11th. Under the pretense of guaranteeing freedom and security within the US borders, many foreigners active in social struggles inside the territory have been detained, arrested and/or deported.

With only a little over a year of this so-called War on Terrorism and an uncertain future with possible new military campaigns, one cannot help but wonder how much more will the State increase its powers of repression.

Barricada Collective



The INS offices in San Francisco smashed last January 18th.

### SUMMARY FROM THE EU-SUMMIT IN COPENHAGEN

About 60 people were arrested during the EU-summit and protesting days. Most of them held for a few hours or a day and were later released and had their charges dropped. Some of the protesters were also deported from Denmark.

Four people were put on trial in January 2003: One English woman was found guilty of violently resisting arrest. She was sentenced to 30 days, which she had already been sitting, and was deported from Denmark. She is not allowed to enter the country for the next 5 years.

One Swedish man arrested at the demonstration against police state Europe was found guilty of kicking a plain-clothes cop who attacked him in the middle of the demo. Another Swedish man was found guilty of throwing a bottle, in the same demo. Both of them were sentenced to a few days in prison, which they had already been sitting.

One French man was arrested at the demonstration against police state Europe and charged with violence against the police. He was sentenced to 40 days, which is the same time he has been in jail. He has been denied entry into the country for the next 5 years. It's worth noting that he refused to attend the trial.

All of the people charged also have to pay the cost of the trial, which is about 900 Euro each. There are no more trials to be expected.



### Polish Anarchists arrested protesting war

*Taking a bite out of crime... of the State and Capital!*

Krakow Poland— Nine anarchists from Krakow are facing multiple court cases which could mean sentences for up to 3 years in jail. They are accused of resisting arrests, and biting cops during various antiwar pickets in front of American and Russian consulates in Krakow and during blockades of construction of private houses for the city officials on public garden space.

**ABOLISH ALL  
PRISONS!  
FREE ALL PRISONERS!**





# REVOLUTIONARY WOMEN

## Voltarine de Cleyre

Voltarine de Cleyre was born into an impoverished family on November 17, 1866 in Leslie, Michigan. Her family was involved with intellectual and political tendencies in American society, her father having "brought artisan socialist and free thought convictions with him" from France and her maternal grandfather being involved with the abolitionist struggle against slavery. Her name comes from that of Voltaire's, whom her father admired. Throughout her life she suffered greatly from poverty. Her father sent Voltarine to school at the convent of Our Lady of Lake Huron in Ontario. He hoped it would give her the skills to make it economically. During these three years in attendance she says that the "old ancestral spirit of rebellion asserted itself", and "is the ultimate reason for (her) acceptance of anarchism". After leaving the convent Voltarine considered herself a free thinker.

Voltarine was native American anarchist and lived the majority of her life in Philadelphia. She supported herself throughout her life by privately teaching English to poor immigrant workers while living a life of poverty. This and her direct connections with workers maintained her heavy emphasis on class-consciousness. She was one of the most renowned and popular anarchists from 1890 thru 1910 for her writing and lectures, which were filled with original thought. She lectured on various issues including women's liberation, crime and punishment in society, class struggle, and anarchist thought and its relationship to American traditions.

In the start of her political development she was a free thought lecturer and stressed the rights of the individual, with a hint of religious idealism that she was raised with sticking with her. In 1887 she was attracted to the anti-capitalist message and the desire for working class struggle of socialism and was quick to declare the title. Less than two months later she began her study of anarchism, after getting into an argument with an anarchist and unable to defend her beliefs. Emma Goldman said that Voltarine's "inherent love of liberty could not make peace with the state-ridden notions of socialism."

One of the most influential events in Voltarine's life was the hanging of the Haymarket martyrs in Chicago. After the event she dedicated her life to anarchism and liberation. The memory of the Haymarket martyrs remained extremely important to her, and she spoke of them throughout the rest of her life, drawing from them renewed energy to continue to struggle.

Individualist anarchism influenced her in

the beginning of her political development. Along with being anti-authoritarian, the individualist anarchists believed in personal liberty and held a belief in private ownership of property. Throughout her life she wrote for individualist publications, including *Liberty*. With time she became critical of individualist anarchism, especially the acceptance of private property and the lack of class-consciousness. Her work became mainly alongside anarcho-communists, who believed that the common possession and use of resources and production could guarantee the individual "against the recurrence of inequality and government and slavery." She labeled her self simply an "Anarchist". This is due to her belief that "both forms of society, as well as many intermediations, would, in the absence of government, be tried in various localities, according to the instincts and material condition of the people, but that well founded objections may be offered to both. Liberty and experiment alone can determine the best forms of society."

Since Voltarine was native-born American anarchist she spoke to a different audience. She connected anarchist thought with American political thought and challenged the assertion that anarchism was a foreign philosophy. She argued that the individual liberties outlined in the Declaration of Independence and Bill of Rights have helped lay a foundation for human freedom and that the ruling class' fear of liberty drafted the constitution that withheld the power from the people to control their own lives.

Voltarine was a very influential anarcho-feminist and shared many of the same politics of Emma Goldman. They and other women believed that changes in personal aspects of life (children, sex, relationships) should be viewed as a political activity. Her feminist politics challenged the men in the anarchist movement and the women in the Suffrage movement, and also brought women into the anarchist movement. She heavily wrote and lectured on these subjects that advocated for economic independence, birth control, sex education, and the right of women to maintain autonomy in relationships. Her essays included "Those Who Marry Do Ill" and "Sex Slavery". Unlike the women's suffrage movement she did not believe that a vote would allow for equality, because the working men that had a vote still suffered from inequality.

Voltarine also organized alongside many other women. Together they started a radical library to distribute literature for low prices to workers. This along with fundraising were part of her commitment to building the

movement. In Philadelphia Voltarine organized a lecture series with the Ladies Liberal League, a free thought organization, which included lectures on sex, crime, prohibition, and anarchism. Along with this she and other women organized events that attracted hundreds of people to listen to speeches made by radical unionists and anarchists.

In terms of tactics Voltarine de Cleyre was committed to non violent beliefs in social change, but she was also understanding of those that used violent methods. At the turn of the century she was critical but understanding of the assassinations committed by anarchists including Leon Czolgosz's assassination of President McKinley. She explained that the violence and oppression of capitalism and economic inequity push people to violence. Her commitment to her belief in "non-violence" was proved in 1902. A former student, who suffered from mental illness, fired a bullet into her chest at point blank and put her in critical condition. She began to recover several days after the attempted assassination. After recovering she refused to press charges or identify the student and wrote a letter that was published in a newspaper in Philadelphia which included the explanation that the lack of food and healthy labor made him crazy and he should not be sent to jail. She continued to write that "If society were constituted as to allow every man, woman and child to lead a normal life there would be no violence in this world" and "Contrary to public belief understanding Anarchism means 'peace on earth, good will to men.' After regaining full health she started lecturing on 'Crime and Punishment'. As time went on Voltarine began to accept direct action as a form of protest, rather than the non-violent form which she accepted earlier. Before her death she wrote an essay entitled "Direct Action", which supported the militancy of the unionists of the Industrial Workers of the World.

Voltarine passed away on June 20<sup>th</sup> 1912, after suffering several weeks from weakened health. She was buried in Waldheim Cemetery in Chicago, where other revolutionary women such as Emma Goldman and Lucy Parsons were buried as well as the Haymarket anarchists. Her funeral was attended by over two thousand people.

—Sofia Perovskaya Collective  
NEFAC Boston





# UPCOMING EVENTS

## February 15: An Anarchist Call for Global Action Against Capitalism and War

The ongoing war between the United States, the United Kingdom and Iraq is only one component of a global struggle between the rich and powerful and the billions who are oppressed for their benefit. Blair and Bush, like bin Laden and Hussein, use the politics of international war as a diversion from their wars against the poor, the excluded, and the Earth.

From the West Bank to the West Side, and from the rainforests of Colombia to the farmlands of Great Britain, the ruling class maneuvers to extract the maximum profits from the Earth and its people. International war is one more tactic in this class war, for the acquisition of natural resources, the elimination of surplus populations, and the consolidation of patriotic unity between the oppressors and the oppressed.

On February 15, 2003, millions around the globe will march in opposition to the escalation of this war. We call on all who seek a world free of the oppression of authoritarianism, capitalism, ethnic hatred and religious fundamentalism to participate in this unprecedented mobilization, through convergences in Amsterdam, Antwerp, Aotearoa, Athens, Bangkok, Barcelona, Belfast, Berlin, Berne, Brussels, Budapest, Cairo, Cape Town, Copenhagen, Dublin, Edmonton, Glasgow, Helsinki, Istanbul, Jakarta, Johannesburg, London, Lisbon, Madrid, Manila, Montreal, New York, Oslo, Paris, Prague, Ramallah, Rome, San Francisco, San Juan, Sao Paulo, Skopje, Stockholm, Sydney, Tallinn, Tokyo, Toronto, Vienna, Warsaw, and anywhere else, and to escalate this component of the struggle against the ruling class through direct action, including strikes, sabotage, sickouts, occupations, civil disobedience, and the mass reclamation of public space. Let's make our resistance to war visible in as many ways as possible!

From London and New York to Cairo and Ramallah, our resistance will be as global as their oppression. On February 15, to the streets! And to the barricades!

**No war between states! No peace between classes!**

## EU SUMMIT IN GREECE June 2003

After a series of summits all around Europe, the EU bosses come to visit their partners in Greece and make decisions for us -without us. We announce that they will find us on their every step in our cities. We are going to be present wherever they go, and we are going to be by the side of the workers and the common people who resist in any possible way to the brutal capitalist globalization.

ΔΙΑΔΗΛΩΣΗ  
Εκδήλωση στην Αθήνα κατά την επίσκεψη της Ε.Ε.



ΝΑΥΤΙΛΙΑΟ 2003

ΔΙΕΥΘΥΝΣΗ ΟΡΓΑΝΩΣΗΣ ΚΑΙ ΠΡΟΒΛΕΨΕΩΝ  
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E-mail: [org@resistance2003.gr](mailto:org@resistance2003.gr)  
Αдрес: Унифицированный телефон 78 10 00 00, 78 10 00 01, 78 10 00 02

ΑντιΕξουσιαστική Σύνοδος ΣΑΛΟΝΙΚΑ 2003  
Εκδήλωση 27-30 Ιουνίου, Σάββατο 28 Ιουνίου

Because of that, some of the anti-authoritarians and anarchists (both groups and individuals) in Greece decided to create the "Anti-authoritarian Movement Salonika 2003" in order to organize our resistance against the plans of the local and global bosses.

Info [www.resistance2003.gr](http://www.resistance2003.gr)

## BOSTON, TAKE TO THE STREETS

The day after war begins in Iraq.

Voice your outrage!

A call to action by a variety of local anarchists and anti-authoritarians.

You are encouraged to form affinity groups and exercise a diversity of tactics.

6:30 Copley Square

7 pm Take the Streets!

## INTERNATIONAL ANARCHIST MEETING EASTERN EUROPE

Friday 27.06- Monday 30.06, 2003

Warsaw Poland

Just 1576 km. north of Thessaloniki!

More info at

[www.alter.most.org.pl/iam](http://www.alter.most.org.pl/iam)

**BARRICADA #22, FEBRUARY 2003**



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